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science of the soul and a specific type of Christian sanctity, most characteristically mediated by the confessional and the Mass. . . . Protestantism at its best stands for the power of personal religion; for the spiritual freedom of the individual answerable in the last resort to his Maker alone; for the prophetic word as the dynamic which alone can vitalize the ritual of the priest. . . . It has warned us impressively, and not always unnecessarily, of the deadness of the letter except as expressing and mediating the spirit. The Catholicism of the future certainly cannot afford to disregard the truths of the Protestant witness, and must to a certain extent re-interpret and revalue (without abandoning) its institutionalism in the light of them."

The other seven Essays vary of course in the ability with which they accomplish their excellent endeavor. But one rises from the volume with the sense of standing before men of reality, most of whom have seen deep and found living truth where others have noticed only dead formulae or deadening ritual. The reading of *Foundations* tends to make the Bible a more living book than before, Christ more intelligible and precious, personality more mysterious and comprehensible, sin deeper yet more eradicable, the church more necessary, and God more wonderful and approachable.

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REVELATION AND THE IDEAL. GEORGE A. GORDON. Houghton Mifflin Co.
1913. Pp. x, 427. \$1.50.

When Dr. Gordon's book was announced, one looked for a reasoned exposition similar to his *Religion and Miracle*. This anticipation was strengthened by the dedication, "To those who believe that the ideal is the shadow of God in the mind of man." In the preface one reads that for many years he "cherished the audacious dream of writing a book on the philosophy of revelation," but was reluctantly compelled to surrender it. Regret at this necessity becomes more poignant when he adds, "I have long felt that the secret of Revelation is in the keeping of the Ideal. . . . The greater introductions of God to the mind of man are through man's greater ideals. Moral idealism and revelation are but the concave and the convex of the same figure." Our regret is however qualified by his saying that "what could not be discussed in the form of a treatise might be presented in a series of visions close to life and warm with serious concern for the high possibilities of man." Accordingly,

he attempts an answer to two questions: Does the Eternal God speak to men? If so, how? After the first chapter on "What is Revelation?" each of the remaining chapters considers some aspect of the ideal as suggested by various texts from the Scriptures.

Certain great convictions underlie Dr. Gordon's thinking in this book. One is that of the living God. God is to him a reality with infinite moral purpose and moral deeds for men, at home in his world, Life of our life, Light of our light, Love of our love. Another conviction is that the ideal is the one omnipresent, omnipotent, transforming reality in our world. In this light he shows us one great person after another in the Bible and makes it clear how character, deeds, message, temptations and sins, struggles and conquests, indeed every single experience gets its significance from the divine ideal. His idealism is through and through ethical. He is a brave optimist but never at the expense of truth and virtue. Moreover, he conceives of each life as environed by inescapable responsibility, not for deeds only but most of all for character and ideals. Within every man's control lies the shaping of his destiny, and each day brings to him a more commanding task, the deep import of which is matched only by its joyousness. Finally, his belief in immortality sweeps away the barriers which hem in earthly existence and makes the soul at home in the eternal world.

It would be hard to judge whether thought or emotion or will is uppermost in his message. Now it is the truth of his ideal, now the goodness and beauty of it, and now the irresistibility of its imperative appeal. The sermons let us into the secret not alone of God's purpose and of the characters portrayed, but also self-unconsciously of himself. Here we are in touch with a mind enriched by familiarity with the greatest thinkers, valuing their vast treasures both for themselves and for their bearing on life, to whom the Christian ministry is the ministry of God to men in terms of human speech. History, philosophy, poetry, art, social science, the homely interests of human life, all bring their choicest gifts to enforce his meaning. Dr. Gordon is a lover of the sky with its stars, the sea tumultuous and awful, mountains with their majestic strength, and natural beauty in a thousand forms; these are the living garment of God, the vehicle of his revelation. Not once only but many times we are impressed by the extreme felicity in the statement of the theme, the choice of the text, the natural development of the thought, and the richness and beauty of the treatment. No one sermon in the book is as great perhaps as several sermons in his *Through Man to God*; but they are all of the same

texture of belief in God, of ideals and loyalty to them, of the high and serious privilege of living, and of immortal hope. Some readers may wish there were a more pronounced emphasis upon the social ideal.

One after another the chapters read like successive cantos in an epic of human life; they have the human interest, the imaginative splendor, insight into and use of natural beauty, power to lift the single event into world-wide and permanent significance, and the discovery of its secret in the dramatic unfolding of the purpose of God, which belong to great poetry. That he has chosen the prose instead of the poetic form for his message affects in no way its essential content.

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THE DOCTRINE OF THE PERSON OF JESUS CHRIST. H. P. MACKINTOSH, Ph.D., Professor of Theology, New College, Edinburgh. Scribners, 1912. Pp. 540. \$2.50.

The object of the author in this book is to provide the student with a manual which will serve him to take his bearings in the world of Christological thought, and to acquaint him with recent discussions. He divides his book into three parts. In the first he gives the Christology of the New Testament, and expounds all the more significant passages in a conservative spirit and with the tendency to emphasize their metaphysical import. In the second part he rapidly sketches the history of Christological doctrine from the sub-apostolic period to our own day. Here he is much freer in his treatment of the material than in the first part. He passes judgment on the creed of Chalcedon and holds that the doctrine of two natures is untenable on any true psychology. The third part contains his constructive statement. It treats of the immediate utterances of faith and their transcendent implicates. He makes a strong plea for thorough-going thinking on these matters. He girds against current theological positivism and disparagement of reason. He maintains that the utterances of faith regarding Christ as the Object rather than the Subject of faith, his absolute sovereignty as exalted Lord in all the affairs of the universe, and his perfect manhood and full divinity as Godhead, are essential elements of the Gospel. Their transcendent implicates, he contends, involve a real pre-existence and an incarnation, which means a self-reduction of God. Christ was not only God *incognito* to men on earth, but even to himself, except in